

Lan. 20. 1844

B E E L Z E B U B

Driving and Drowning his Hogs.

A

S E R M O N

ON

MARK V. 12, 13.

DELETED

Diving and Drowning in Hott

SERMON



UNIVERSITY OF MICHIGAN

B E E L Z E B U B

Driving and Drowning his Hogs.

A

S E R M O N

ON

M A R K V. 12, 13.

And all the Devils besought Him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea; and were choaked in the sea.

By J. BURGESS, of LANCASHIRE.

Published at Request.

To understand a proverb and the interpretation, the words of the wise and their dark sayings.

Prov. i. 6.

Which things are an Allegory.

Gal. iv. 24.

L O N D O N:

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MDCCLXX.

B E E L E B U B

Driving and Drawing his Horse

A

S E E R M O N

ON

Mark V. 12. 13.

And all the People of the Land
shall be brought to the Lord
and shall be his People
and shall be his People
and shall be his People
and shall be his People



By J. B. ...

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L O N D O N

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ADVERTISEMENT.

IT is by many reported, that the three proverbs, which make the general topics of the following Discourse, were raised from the subject (Mark v. 12. 13.) by HUGH PETERS of the last age. Mr. J. Burges, upon hearing them related, was so impressed, that when he retired from company, the particulars arising from those proverbs, flowed so readily into his mind, that (as he says in a letter to a friend) he reduced them into the form of a Sermon; which he delivered on a public occasion. The singularity of it became the subject of conversation around the neighborhood; and when some detached parts of it

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were told to *certain Divines*, they thought proper, *through the abundance of their candor and charity*, to treat them with derision and contempt.—The Sermon, by desire, is now submitted to the public. Let him that reads, consider what some people said concerning the prophet Ezekiel in chapter xx. 49. *Doth he not speak parables?* And let those gentlemen who ridiculed the Preacher, attend to what Horace says in one of his Epistles,

—Siquid novisti rectius istis,

Candidus imperti : Si non, his utere mecum.

INTRO-



INTRODUCTION.

THAT there is an intercourse between spirits in a separate state, and human souls inhabiting fleshly tabernacles on earth, is a doctrine that has generally been embraced both by Heathens, Jews and Christians in every age :

Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep.
MILTON.

How solemn and heart-affecting is the sentiment ! What wide scenes and distant prospects doth it open to the eye of faith ! with what a sacred awe doth it strike the human mind ! and what a tendency has it to guard and regulate that conduct which lyes open to such a vast number of invisible spectators and witnesses ! —The world of spirits has always been distinguished into good and bad. Reason forbids us to suppose, that these immortal unbodied spirits
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are idle unconcern'd spectators of the scenes acted by their kindred spirits clothed in flesh ; but rather, that they prompt them to a conduct similar to their own angelic goodness or diabolic badness.—The influence which diabolic spirits have on human actions, being a matter of pure revelation, it's plain decisions should thoroughly satisfy us, without presuming to bring the invisible world of spirits under laws and rules dictated by creatures chained down to bodies, and directed by mere human reason darkened by the original Fall.—That Satan tempts mankind to Sin, is a doctrine so frequently and clearly ascertained in Scripture, that nothing less than daring infidelity can construe it into any other meaning. The subsequent testimonies, referred to in the margin, cannot be evaded, without putting such an unnatural force on the sacred records as would be deemed intolerable, if applied to any other writings. * It has indeed been often, though weakly objected, that Satan being a limited creature cannot exist in various places at one time ; therefore cannot tempt persons in different and distant places at the same time. For if this prince of the devils imploy in this tempting work his underling infernal imps, who are dispersed all over the earth, why may not the temptation as pro-

* Gen. iii. 1—5. 1 Chron. xxi. 1. Job i. 7. Zech. iii. 1.
 Mat. iv. 1—9. Chap. xii. 43, 44, 45. Mark iv. 15.
 Luke xxii. 3. Acts v. 3. 2 Cor. ii. 11. Eph. ii. 2.
 and vi. 11. 2 Tim. ii. 26. James iv. 7. 1 Peter v. 8.
 Rev. xii. 9, 12.

perly be ascribed to him, as fighting a battle is ascribed to a chief officer, though none but his soldiers were upon the spot, and actually in the engagement? But whilst we censure some for totally denying satanical temptations, we equally blame others, who ascribe too much to them, fathering almost all their sins on the devil. Such must be told, that though the devil may tempt, he cannot compel; though he may act upon the working imagination, he cannot commit a rape on the will, where the guilt of sin chiefly lives. Indeed the human will cannot be forced, without ceasing to be a will; therefore if we comply with satanical temptations, the blame and guilt must needs lie at our own doors; especially considering what almighty assistance the gospel promiseth in all our earnest conflicts with these powers of darkness, namely, not only the ministration of good angels, Heb. i. 14. but the influences of the Divine Spirit *. Having thus vindicated and

* The doctrine of diabolic possessions, tho' often and plainly laid down by each of the Evangelists, is confessedly embarrassed with difficulties and objections. But will not a cordial friend to Divine Revelation rather choose to reconcile his scrupulous mind to difficulties, found in the holy Oracles of the incomprehensible Jehovah, than close in with those forced, unnatural, and in some respects absurd explanations of plain gospel-history, which, in order to discard this plainly revealed doctrine of possessions, do manifestly, (tho' we hope undesignedly) tend to render the sacred scriptures not merely an uncertain, but ensnaring guide. If the following explanation of my text be not of that number, I know not what is — “ The two men, who the Evangelists “ say were possessed with devils or demons, were only seiz'd “ with the natural disease of madness, frenzy, or lunacy: for “ diabolic

and qualified that doctrine on which the ensuing Disconrse is chiefly groundd, I now enter upon the text itself, which demands a more particular attention.

“diabolic possessions are mere fictions.”—But, as Dr. Whitby judiciously remarks, The Evangelists always distinguish between the cure of diseases and the casting out of devils. Mat. iv. 24. They brought unto Him all sick people who were taken with divers diseases, and those that were possessed with devils, and those that were lunatic. So Mat. x. 1. He gave the Apostles power against unclean spirits, to cast them out, and to heal all manner of sickness and diseases. See also Mark i. 34. Luke iv. 40.

The Author goes on, and tells us, “that the two thousand hogs were not driven into the sea by evil spirits, but by the two madmen, who in one of their frantic fits frightened them into it.”—But is it not more than intimated that the men were restored to their right mind before the hogs took to their heels? Besides, that two madmen should drive two thousand such ungovernable creatures as hogs *one way*, does I think exceed the belief of any hog-driver on the road, if not of the pen-driver in his closet. This incredible notion the Author endeavors to relieve by weakly supposing, that the hogs being on the side of an hill, might possibly slide down into the sea of themselves. Vide the Rational Account &c. by the late Mr. D—n of B—n in Lancashire: in which there are many remarks more obnoxious than these. What a pity is it that one who calls himself a Christian Divine should afford so much occasion to Deists to ridicule our divine standard of Faith, when they see it turn’d any way like a nose of wax.

MARK

MARK V. 12, 13.

And all the Devils besought Him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, [they were about two thousand] and were choaked in the sea.

SO soon as our blessed Lord, whose chief errand into the world was to destroy the works of the devil, had with his disciples weathered out an uncomfortable night-storm at sea, and had set their feet on dry land in the morning, they met what was more furious than even the sea in a storm, viz. two fierce noisy naked Demoniacs. Our Evangelist tells us, they were possessed with unclean spirits. To the intent he might not be misunderstood, he afterwards, namely in my text, stiles them *devils*: So do the evangelists Matthew and Luke. One of these Demoniacs being, as it should seem, more fierce, at least more loquacious than the other, casting an eye upon our Savior, he, or rather the evil spirit within him, discerning the Divinity which was shrouded under a veil of flesh, loudly addressed Him in this strange manner; “What have I to do with thee, Jesus,
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“ thou Son of the most high God ? I adjure thee by God, that thou torment me not.” ver. 7. Observe, *Jesus thou Son of the most high God*. What could the most enlightened Christian have said more to the honor of our Divine Savior ? My friends, the vilest miscreant on earth, yea the foulest devil in hell can make an orthodox confession of faith, and utter holy words. But ah ! what avails a mere lip-profession, while the unclean spirit reigns within ?

But to proceed. Tho’ this Demoniac, or rather the infernal spirit within, gave our Lord this honorable title, *Jesus thou son of the most high God*, yet observe what’s next very strangely added, *What have I to do with thee ?* When the devil said this, he in one respect uttered a notorious falshood ; in another respect, a sober truth. If he meant, that he had nothing to do with Christ *as a Lord or Ruler*, his declaration was false : but if his meaning only was, that he had nothing to do with Him *as a sin-atonning Priest*, he utter’d a sober, but very sorrowful truth. Sad it was for him, that a spirit so heavy laden with guilt had nothing to do with the sin-atonning sacrifice of Jesus ; and that such a diseased deep-fallen spirit could lay no claim to the healing medicines of this wonderful Physician. The evil spirit next adds, *I adjure thee by God that thou torment me not*. Obs. ’Tis the well-known property of a guilty spirit to meditate terror, and to be filled with fresh horror at the sight of its judge and executioner. Obs. Again ; Nature prompts every creature, even devils, to

desire a release from pain and punishment. The devil can pray against sufferings, tho' not against sin : No, 'tis grace alone can sincerely desire a freedom from moral evil.

But step forward. The Demoniac or diabolic spirit having ended his address, our Lord asks him his name ; to whom he makes this strange reply, ver. 9. *My name is Legion ; for we are many.* The word *Legion*, as Mr. Henry rightly observes, is a military term. Now as these devils here assume this name, it implies, that they are in a state of war ; they war against God and his glory, against Christ and his gospel, against men and their happiness. Again, the name, *Legion*, not only implies warriors, but a large number of warriors ; for a *Legion* consists of some thousands. Hence when these devils stile themselves, *Legion*, they subjoin this reason, *For we are many.* Here we have a strange name : In the 12th and 13th verses, which are my text, we have as strange a petition. For, *there being nigh unto the mountain a great herd of swine feeding, my text saith, all the devils besought Him, saying, Send us into the herd of swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine ; and the herd ran violently down a steep place into the sea, and were choaked in the sea.*

In these words the devil verified three old English proverbs ; which, as they contain the general drift of my text, shall also contain the substance of this ensuing discourse.

I. The devil will play at small game, rather than none at all.

All the devils besought Him, saying: "Send us into the swine, that we may enter into them."

II. They run fast whom the devil drives.

When the unclean spirits entered into the swine, 'tis said, *The whole herd ran violently.*

And, III. The devil brings his hogs to a fine market.

Behold the whole herd ran down a steep place into the sea, and were choaked.

The 1st. proverbial saying which my text verifies is, "That the devil will play at small game rather than none at all."

The highest game which this fallen Archangel aims at in this world, is to possess, pollute and ruin mankind. Might he choose his own lodgings, none would please him so well as these living temples of the Most High. And as Satan prefers Man to take up his quarters in, above all inferior creatures, because he is the only creature on earth that is capable of sin and damnation; so he would rather take possession of the *souls* of men than of their *bodies*. None but the best apartment in the house will serve this unclean spirit. However, because this mischievous fiend is not always permitted to possess, hurt and ruin the souls of mankind; therefore,

therefore, rather than do no harm at all, he will harass their bodies with diseases, or some distressing malady. Thus he afflicted Job's body, Job ii. 7. and perhaps the Apostle Paul's, whose thorn in the flesh is called a messenger of Satan. 2 Cor. xii. 7. Or, if he be restrained from carrying his mischievous influence thus far, he will offer violence to some meaner species of God's creatures. Yea, rather than have no prey for his hellish malice and cruelty to feed on, this roaring lion will worry the minutest part of Job's cattle, viz. his sheep, Job i. 16. nay, will fall upon an herd of sorry hogs, and drive them down a steep precipice, and drown them. Thus it appears that Satan prefers even small game before none at all. If any ask a reason for this, a threefold one may be assigned. As,

First. Because Satan is an industrious spirit, who loves to be always in action.

Secondly. A very malicious spirit, that would rather be doing a little harm than none at all.

Thirdly. Because he is also a cunning spirit, who can turn even small game into large gain.

First. The devil chooseth to play for small game, rather than none at all, because he is an industrious spirit, who loves to be always in action.—Action is a property natural to spirits, as rest is natural to bodies. Man being a creature consisting both of body and spirit, action is natural to him sometimes, and rest at other times. Whereas satan, being an immaterial spirit, that's no way clogged with a body, to him perpetual

perpetual action is natural, if not necessary. Hence we find him giving this description of himself, viz. "One that goeth to and fro in the earth, and walks up and down in it." Job i. 7. Besides, not only the spirituality and activity of Satan's nature, but his self-tormenting guilt, is another thing that puts him into continual motion and action, and prompts him to pursue little game rather than none at all. Again, consider.

Secondly. That Satan is not only an active, but a very malicious spirit, that would rather be doing a little harm than none at all.—Of this the legion of demons in my text gave ample proof. For no sooner were they ejected out of the poor man, than they immediately entered into the herd of swine. They lose no time, but pass without intermission or stop, out of one mischief into another. And indeed the amazing wickedness of the devil's nature, in conjunction with its activity, pusheth him into continual mischief: Hence the Apostle stiles him a roaring lion, who goeth about seeking whom he may devour, 1 Pet. v. 8. Such is the insatiable cruelty of this devouring lion, that whatever prey he fastens his paw upon, he teareth it to the utmost of his power. Boundless malice instigates him to act the part of the insatiable miser, in whom cursed avarice is such a predominant principle, that he will gather single straws, rather than forbear making additions to his beloved heap. Thus the malice of this diabolic adversary against God's creatures is such, that

that he'll destroy or harm the very minuteſt of them, rather than deſiſt from his beloved trade of doing miſchief in ſome degree ; like that barbarous Emperor of Rome, Domitian, who, having not ſtrength enough to exerciſe perpetual cruelty upon larger prey, ſpent his leiſure hours in pricking flies with a bodkin, and putting them to pain for his diverſion. Believe it, if, when Beelzebub cannot damn a precious ſoul, he can but drown a pig, or bruife the heel of the meaneſt ſaint, even this yields him a helliſh gratification, Gen. iii. 15. O what everlaſting thanks are due to the gracious Governor of the univerſe, that the power of this grand adverſary is ſo unequal to his malice ! that all the ſaints are in the Redeemer's hand, Deut. xxxiii. 3. and are kept by the power of God, through faith unto ſalvation. 1 Pet. i. 5.

Thirdly. Another reaſon why the devil chooſeth to play at ſmall game rather than none at all, is becauſe he is a cunning ſpirit, who can turn even ſmall game into large gain.

Of this we find a very ſignal inſtance in my text. Satan, we may be ſure, played at little game, when he only aſked leave to enter an herd of ſwine ; one of the loweſt claſs of brute-creatures ; creatures not capable of being drawn either into ſin or damnation : Yet ſuch was the policy of this old ſerpent, that he made great gain of this ſmall game ; for when Chriſt permitted him to enter the Gadarene hogs, he drowned every one of them, and by this means
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he exasperated the Gadarenes against Christ, to such a degree, that they in effect expelled Him out of their coasts. Thus the devil eventually banished both the Savior of the world and his glorious gospel out of a whole country, by the instrumentality of some hogs.

Again. Did not this diabolic adversary seemingly catch at very small prey, when, being permitted to attack Job, he only rough-cast his body with boils and plague-sores (for that was not touching either soul or life); Yet by this small matter Satan gained vast advantage over that good man's better part; throwing his spirit into such a ruffle, as prompted him in some sort to curse his very being and life; yea almost to take up an horrid resolution of totally abandoning his Maker's service.—Thus it sufficiently appears, what great gain Satan can make even of small game; or how he can avail himself against us by very little matters.

Believe it, if this crafty enemy can but induce the negligent professor often to omit his duty in lesser instances, or to make free with sins of a smaller size, he knows he is in a fair way to lead on the unwary creature in time into far greater omissions and commissions. Let us therefore walk circumspectly, as it becomes those who are not ignorant of Satan's devices, or *depths*, as scripture emphatically terms them. How cautious should all professors be, lest this subtle enemy practise upon, and ruin them by a course of lesser sins and temptations, even after they have escaped greater. Perhaps, Sirs, some
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of you have laid aside the more flagrant vices of debauchery, drunkenness, swearing, lying, cheating and sabbath-breaking, and are turned sober: ye pray, receive the sacrament, and at times are affected with a preached gospel; but take heed, O take special heed, lest this grand deceiver allure you into a set of lesser indulgences, under the specious cover of abstaining from sins of a grosser sort. Take heed of being drawn on to be trifling and formal in your devotions, negligent in fulfilling your promises, griping and over-reaching in your bargains, and stiff, rigid and uncharitable in the circumstantial of religion: for, tho' all these are but of small consequence when compared with gross acts of impiety, injustice and oppression, little do ye consider what great gain Satan may make of such seemingly little game, and what an unhappy advantage such matters give him, I say not against yourselves only, but against religion in general. Remember, *in parvis et licitis perimus omnes*. As more gamesters are imperceptibly reduced to beggary by a long series of little losings, than by a few large sweep-stakes; and as more tradesmen are ruined by a long-continued train of small losses, (which they are apt to make but light of, singly considered) than by two or three very heavy losses; for these are more apt to alarm, and to excite unto greater future caution, diligence and frugality; so more christian professors are ruined in their soul-concerns, by a long indulgence of many lesser sins, than by a few enormous crimes; and by

a great many small omissions, than by a few gross commissions. Let thus much suffice on the first doctrinal observation rais'd from my text, viz. That the devil will play at small game, rather than none at all.

I now proceed to another proverb.

II. That they run fast whom the devil drives.

My text saith, *When the unclean spirits entered into the swine, the herd ran violently down a steep place.*

With a career swift and rapid as this do many young sinners post on in the paths of sin and vice; when, having cast off the bridle of restraining grace, and forsaken all their divine guides, they have delivered themselves up to the strong impulse of their own inbred corruptions, and of satanical temptations. Being carried away with both wind and tide, what an amazing progress do they make in the several stages of vice, far beyond what the most diligent christian makes in the good ways of God! How long and how often must the conscientious christian visit the house of God, and his closet; and what painful struggles must he maintain with corruptions and temptations, with darkness, doubts and fears, before he can find any very sensible advances towards heaven? How often does his journey resemble the march of that famous African General, * when he

* Hannibal, of whom history (though in this particular perhaps fabulous) informs us, that he applied vinegar to the Al-pian rocks in order to render them more penetrable to his edged tools.

cut his road inch by inch through the rocky entrails of mount Alps ; or the forty years travels of the Israelites, when God led them through *that great and terrible wilderness, wherein were fiery serpents and scorpions and drought*, Deut. viii. a road which might, even without a special divine guide, have been travelled through in an equal number of weeks by a caravan of merchants, impelled by a thirst of worldly gain.—Indeed the travels of sin and vanity, though attended with a far worse guide, are usually exceeding quick beyond those of piety and virtue. What an awful progress have some declining backsliding professors made, in obduracy and profaneness, after they have said of sabbaths, and a preached gospel, *what a weariness is it?* Mal. i. 13. and have withdrawn from religious associations? By listening to *the counsel of the ungodly*, and *standing in the way of sinners*, they have soon been led forward, *to sit in the seat of the scornful*; that is, to make a scoff of serious people, and serious things, Ps. i. 1. With what a rapid career have some moved from idleness and tippling to high-way robbery; and from thence to a gibbet; all perhaps in a couple of years? The chaste and blooming young maid too, whom penury and want drives from these barren regions in the north, in order to procure a more liberal maintainance in our wealthy metropolis, being once decoy'd from the paths of chastity, how soon does she become a proficient in all the inveigling arts of a common prostitute! how quickly does she pass from one

scene of wickedness to another, and grosser; and what a short interval is there between her setting up for a lady of pleasure in *Drury-lane*, and her beating hemp in *Bridewell*, or breathing out her wretched life on a dunghill, almost as noisom as her own distempered body! But enough hath been said to confirm and illustrate the second proverbial saying raised from the text, namely, that they indeed run fast whom the devil drives.—Do any ask a reason, why such persons run so fast? A fivefold reason may be assigned.

First, Because the road in which the devil drives his herd is a broad and down-hill road.

Secondly, Because both the will of the driver, and the inclinations of his herd, lead entirely the same way.

Thirdly, Because the devil is an unwearied driver, who never needs to rest himself.

Fourthly, A furious driver, who exerciseth no forbearance or lenity towards his wretched herd.

And *Fifthly*, Because he has always a large company of servants helping him to drive.

First. They run fast whom the devil drives, — *because the road in which he drives his herd is a broad and down-hill road.*

The way to destruction is by our blessed Lord stiled *broad*, Mat. vii. 13. so broad, that it cannot easily be mistaken; so broad that it cannot easily be stepped out of; whereas the road in which Christ leads his flock is in the next verse termed a *narrow way*. Now travel-

lers can move faster forward in an open broad way, than in a very narrow one.—Again, the road in which Satan drives his herd is also a down-hill road. The text saith, *the herd of swine ran down a steep place*. That road in which the swinish herd of finners are posting to destruction, resembles the road in which this herd of swine ran with so much vehemence; for it is a steep down-hill road. Every way of wickedness is a down-hill path; and it is easy for corrupt nature to walk in it. Ungodly sinners need not be on the full stretch, need not put forth any strong efforts in travelling the down-hill road of vice; no, let them but give way to the propensities of their own evil minds, and they will soon be carried down the precipice into the dead sea of destruction, merely by the weight of their own innate corruptions; like the fragment of a mountainous rock, which, when pushed into motion, rolls down a steep hill with great rapidity, being pressed by its own weight.

What has now been said points out a clear and satisfactory reason, why Beelzebub drives his herd so very much faster than Christ, the good shepherd, conducts his sheep. Christ's sheep travel up the steep hill of self-denial and heavenly-mindedness; hence is their motion generally so slow; whereas the devil's hogs go down the hill, therefore they quit ground, and run with speed.

Secondly. They run fast whom the devil drives, *because both the will of the driver, and*
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the inclinations of his herd lead intirely the same way. — The sheep of Christ's pasture, being in this life sanctified but in part, find *a law in their members warring against the law of their minds*, Rom. vii. 23. In them, *the flesh lusteth against the spirit*, as well as *the spirit against the flesh*, Gal. v. 17. so that they are drawn contrary ways by two contrary principles working within. Whereas in those who have not been renewed in the spirit of their minds, the flesh and carnalized spirit have the same habitual bent. Sin is the delightful element in which they live and move. As our Savior said, *They are of their father the devil, and the lusts of their father they will do.* So that his stimulating temptations and their inclinations habitually lead one and the same way. This is far from being the case between an herd of swine and their driver. If ever you saw a number of hogs pass along the road, what contrary propensities might you observe in the driver, and those that are driven. The swine-herd pusheth on ; but often his herd will not go forward, sometimes an hog takes sturdy, and will not stir ; while the rest are ever and anon brushing (forcing their way) through the hedge on the road-side. And this is the reason why common swine-herds move so slowly with their herds, and make such short stages. But now Satan has the advantage of driving his herd very fast, because his inclinations and theirs, as I said, lead the same way. He loves sin, and they love it, and both choose to walk in it.—By the way ; this undeniably demonstrates,

monstrates, what should all along be kept in full view, namely, that the diabolic tempter does not drive his herd by compulsion ; that he does not force a compliance with temptations against the sinners own consent ; for that would defeat his main design in tempting ; seeing it would take away all actual sin on the sinner's part. The first motion to sin undoubtedly lies in our own breasts. Sparks of temptation cannot take fire, where they meet with no combustible fuel to feed the flame.

Thirdly. They run fast whom the devil drives, *because he is an unwearied driver, who never needs to rest himself.*

Other drivers cannot always be on their feet, pushing forward their herd ; no, their fatigued bodies need rest and sleep by night, and baiting times by day. But Satan never sleeps, never stops to eat ; for indeed his very driving is his meat and drink ; and the faster he drives his herd, the more is he refreshed (if indeed it be proper to speak of a devil being refreshed by any thing). Beelzebub drives his simple herd not only through vanity-fair, through crowds of lewd companions, and through wildernesses of wordly cares by day ; but also through many secret haunts and lurking places of wickedness by night. Yea, by the assistance of a working defiled imagination, does he not at times push on his wretched herd towards the sea of destruction, even in their debauched or revengeful night-dreams, which incline them to the more actual sin by day ? And with what speed do they

they move on in the way of sin, who press forward in it both day and night?

Fourthly. They run fast whom the devil drives, because he is a furious driver, who exerciseth no forbearance or lenity towards his unhappy herd.—The drawings of the dove-like Spirit of God, whenever there is a parity of circumstances, are far more gentle and mild than those of the evil spirit. The former *draws with the bands of love, those cords of a man.* Hos. xi. 4. He operates on the calm mind; but the evil spirit, we apprehend, works most on the strong imagination, and inflamed passions, which commonly bear away the sinner with a rapid career. Besides, such a vehement propensity is there in the devil's nature to sin and wickedness, that, where neither conscience nor providence place any obstructing bar, he pusheth on his wretched slaves from one scene of wickedness to another, and usually greater, without any mercy. Thus in a very short time he hurried on Judas from the sin of betraying his divine master, to the horrid unnatural crime of self-murder. Thus too when any abandoned creature has defiled his hands with the sufficiently-foul sin of robbery, the evil spirit within persuades him, 'tis impossible to make a safe retreat till his hands have been dipt in a second still deeper dye, namely, the blood and life of the injured party. O! how dangerous is it to yield to the first solicitations of the evil spirit within, be they ever apparently so modest and moderate. Give him an

an inch, he will take an ell; and if you go with him a mile, he will compel you to go twain.

Fifthly. Another reason why they run fast whom the devil drives, is, *because he has always a large number of Servants to help him to drive.*—In whatever kingdom, country or parish the God of this world drives his hogs, vast multitudes rise, swarm about him, and freely lend an hand to help on his thoughtless herd through the broad ways of vice; some by going before his wretched herd in a bad example; others by enticing with fair promises and ensnaring bribes; whilst a third sort drive behind with terrifying threats. To be plain, such is the policy and device of this chief swine-driver, that he sets one hog to drive another; *i. e.* one sinner to spur on another to sin. Thus he makes use of one bad member of a family to infect another; one bad neighbour to entice another; one lewd companion to inveigle another; and one erroneous or loose church-member to make another like himself.—Nay, (who could have imagined it) so extreme politic is Beelzebub, that he frequently employs too many who are reputed the shepherds of Christ's sheep, to drive his own dirty hogs through the miry ways of sin into the lake of destruction; some by the corrupt doctrines they preach; others by the loose lives they lead.—Having thus finished the second proverb raised from the text, 'tis high time to enter upon

The *Third*, namely, That the devil brings his hogs to a fine market.

Behold, the whole herd ran down a steep place into the sea, and were choaked.

This proverb which gives the sinner and a sordid brute synonymous names is certainly very degrading to human nature. But does it indeed degrade man more than the original Fall did; or more than Scripture doth? Is it not said; *Man being in honour abode not, but became like the beasts that perish?* Ps. xlix. Is not *man* said to be *born like a wild ass's colt*? Did Asaph utter any hyperbole when he said; *so foolish was I and ignorant: I was as a beast before thee?* Ps. lxxiii. Or did our mild Saviour misunderstand or misrepresent human nature when he called certain deformed pieces of it by the name of *serpents*, and *a generation of vipers*? Mat. xxiii. Or, when speaking of refractory unper-suadable sinners, He compared them to swine? Mat. vii. Let not the delicate reader be offended, much less shocked at such scriptural representations as these. Rather let him be shocked at the depravity of his own nature; which indeed is but faintly and imperfectly shadowed forth by these fore-said descriptions; strong as their colourings seem to be. Believe it, if ever the illuminating spirit of God give you a full sight and sense of the depravity cleaving to your (otherwise noble) natures, you will confess, there's not a picture equally hideous to be found in any part of the brute-

brute-creation ; no, not even in those wilds of Africa which swarm with prowling monsters, and the serpentine brood. Undoubtedly sin is the greatest deformity in nature. Brutes, even the sorriest class of brutes, are what a good God at first made them, and serve the wise ends for which He intended them ; but those vicious creatures, who are emblemized by hogs in the text, are quite the reverse in both cases.

But methinks I hear it pleaded, “ Are not all mankind endued with noble souls, and that God-like faculty, REASON ? ” — We grant it ; yea we are willing to grant you almost every thing in this case that your vanity and pride can demand. We will call your noble soul a young angel ; and your reason a ray of divinity ; yea a king in the moral world. But what if this young angel within (Nebuchadnezzar like) be by sin and sensuality transformed into a groveling brute ; or resembling the serpent in paradise, when doomed to creep on the belly, and to feed on dust all the days of its life ? And as to that noble faculty, *reason*, what will it avail to have the light of it, without retaining its power and purity ; and to be in the wretched condition of that enlightened heathen, who cried out, *video meliora, proboque ; deteriora sequor, i. e.* I know my duty and approve of it ; but at the same time, act in direct opposition to it. What if this boasted princely faculty resemble a king in prison, a king in chains, whose titles and ensigns of royalty serve only to heighten and aggrandize his present disgrace and wretchedness ?

Having thus vindicated the propriety of that humbling emblem by which vicious sinners are represented in the last proverbial observation raised from my text; let us now attend to the alarming declaration which it holds forth, namely, *That the devil brings his hogs at last to a very dear market.*—And dearly must the sinner pay for all those brutal gratifications which he wallowed in on earth. Having by a sensual life thrust himself below the noble rank of purified saints; yea below the dignity of rational creatures, and shrunk into the low sordid life of a brute, he must hereafter be thrust several steps lower still, viz. when the grand tempter becomes his endless tormentor. When Beelzebub hurried those hogs, mentioned in the text, into the sea, and drowned them, it is but a faint representation of that sea of destruction, into which the sensual brutified sinner must at last be plunged; a sea in which, “deep calleth unto deep, and all the waves and billows of divine wrath roll over him.” And now, sinners, bethink yourselves seriously, whether it be not the height of folly to permit yourselves to be driven by the evil spirit and your own lusts down the fatal precipice of vice, and to wallow in those brutal gratifications which will render you contemptible here, and miserable hereafter. As a great man once said, “Words cannot fully describe the madness of those sinners, who, that they may live the life of beasts here, stick not to share the lot of devils hereafter.” What a pity is it that sinners do not lay these

awful considerations seriously to heart ! But alas, so long as that brutal tribe can get the flesh pampered, and their bodily senses entertained with the various bewitching pleasures of this vain world, they generally continue stupid and void of feeling with respect to spiritual and eternal things. But ah ! when pain and sickness come in the room of health and worldly pleasure, in what a wretched plight do they find themselves. Believe it,

Men may live brutes, but brutes they cannot die.—

In what straits, in what distress both of body and mind have we seen some abandoned sinners on a death-bed, when both a pained body and a guilty troubled mind, have conspired together to render them every way miserable. Live they must not ; die they dare not. It is true, all Satan's herd do not end their days thus uncomfortably. The Psalmist tells us, that " Some are laid like sheep in the grave ; " and there are no bands in their death." But must impenitent transgressors, who have wilfully rebelled against the light of nature and the laws of God, must they close the scene of life, as safely as those innocent brute-animals who never transgressed any divine law ? and must they be as secure from any dreadful after-state ? No ; common sense as well as scripture loudly forbid it. Besides, observe we not, to what disasters, yea, to what shocking deaths Divine Providence has appointed innocent brutes purely for the sake of man ? Rather than two
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poor men should be tortured to death by a set of fierce demons, our text informs us, that two thousand hogs must be plunged in the sea and drowned. And, Reader, was it just in our Lord to doom so many innocent hogs to a fate they had never deserved by any misdeeds of their own? * And will it be unjust to devote law-breaking, gospel-rejecting sinners to that destruction, of which they had so often been graciously forewarned, and which their crimes have so highly merited? No, as certainly as these hogs were drowned, so certainly must daring impenitent sinners be drowned in eternal perdition. When I have sometimes seen kitchens besmeared and sprinkled with the blood and entrails of poultry; when I have beheld droves of harmless sheep or hogs moving towards the slaughter-house, there to bleed and die for our

* If it be a righteous appointment of heaven to devote daily unto death, the *cattle on a thousand hills* for the repast of the body, which might notwithstanding have subsisted without animal food; why not equally just for the Lord of life to devote to death the hogs on this *one mountain*, for the singular benefit of the souls and bodies of these two demoniacs; yea for the spiritual use and improvement of the world in general? a death too more soft and easy than is frequently endured by poor brutes under the hand of the butcher. As to the seeming injustice done to the owners, by drowning two thousand of their hogs, consider, that the religious use and improvement arising from this miracle to the world of mankind in general, did more than countervail the loss. See Dr. Hammond's comment on the text. N. B. The foregoing argument will receive additional strength, if there be any truth in the opinion of those learned Divines, who, with a great shew of probability, maintain that the proprietor or proprietors of these hogs were Jews, and that our Lord took this righteous method to chastise them for keeping swine for food contrary to the law of God, and of their king Hyrcanus.

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benefit, when I have heard the hog scream under the butcher's knife, or the ox hideously bellow under that more formidable weapon the ax, methought these heart-piercing cries have thus called out to those, whose vile and worthless lives have been maintained by the slaughtered carcases of those beasts; " See, finners, " in our sufferings what your own deserts are; " and what ye may expect when the great, " and justly offended Jehovah bathes his sword " in heaven; when his hand takes hold of judgment, and renders vengeance to his adversaries,—"

Having thus finished the general plan of my Discourse, I shall think it an unpardonable neglect to dismiss the subject till I have taken notice of a remark arising from the whole text; the remark is, that *the Lord Jesus has a very tender concern for distressed perishing sinners of mankind*. Such a surpassing regard has he expressed for their bodies and souls, that, in order to rescue two miserable men from a number of fierce demons, he willingly devoted two thousand brute-animals to death. And has not something equivalent to this been done for you and me, yea, for mankind in general? Have not thousands of brute-creatures, as well as other animals of an inferior species, sacrificed their lives to maintain ours? This certainly is heart-affecting. But, behold another sacrifice offered for us! a sacrifice which displays the love and goodness of God, infinitely more, and therefore should strike us with far greater astonishment

nishment and with adoring wonder. *Behold Christ the Lamb of God which taketh away the sin of the world*, John i. 29. Here was a sacrifice infinitely better and more costly than thousands of rams, yea than all the cattle on a thousand hills. This sacrifice poured out it's blood and life for an higher and better end than the preservation of our perishing bodies, even for the pardon, justification, and salvation of every sin-weary, broken-hearted believer, be his sins ever so many in number, ever so heinous in guilt.

A touchstone of trial, and a few subsequent directions shall now conclude the whole of this Discourse.

First, A touchstone of trial, which in the present case is certainly of very high importance. For if they who belong to Satan's herd must be brought to the deplorable end, described under our third general topic of discourse, it certainly concerns us all to make trial, whether we belong to Satan's vile herd, or are the genuine sheep of Christ's pasture? That it may be the more certainly known to which of these we belong, I shall lay down three such discriminating marks as will infallibly distinguish the one from the other.

First. It is the property of Satan's herd to lie down designedly in the mire of sin, and to wallow in it with pleasure; for dirt is the swine's beloved element; whereas, when the flock of Christ fall into sin, they resemble a cleanly sheep sliding into a dirty ditch, which
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it strives to get out of, because contrary to its cleanly nature.

Secondly. When any of Beelzebub's brutal herd wallow in the mire of sin, it is usual with them to be peevish and revengeful when either minister or pious friend attempt to raise them out by salutary reproof, and good advice; for this pointeth out their relation to that grunting herd which grow fierce and furious when attempts are used to drive them out of a sinkhole. Whereas, Christ's genuine sheep are rather thankful, when a christian brother or a spiritual guide stretch out an helping hand to lift them out of the mire of sin. Ps. cxli. 5.

Thirdly. Christ's sheep are more meek and patient under the Lord's afflicting hand than Satan's hogs. What submission did David discover under trying dispensations of divine providence, when he said in Ps. xxxix. 9. *I was dumb; I opened not my mouth, because thou didst it?* On the contrary, how untractable are ungodly sinners, concerning whom it is said in Job xxvii. 22. *They would fain flee out of the hand of God?* If these foresaid marks of trial have pointed out and proved your kindredship to Satan's herd; that unhappy alliance is to be broken; first, by praying, that your heart may be renewed by divine grace; and that an holy bent and bias may be given to your depraved inclinations. Plead that gracious promise in Ezek. xxxvi. 25, 26. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness will I cleanse you. A new

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heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart, and give you an heart of flesh." Till this inward washing in the laver of regeneration take place, there will be no genuine nor lasting reformation of life; but *the dog will return to his vomit, and the sow that was washed, to her wallowing in the mire.* 2 Pet. ii. 22.

Lastly. Endeavour to feed on such spiritual food as tends to nourish the divine life in the soul. Avoid sinful and sensual indulgences; books too which unhappily tend to corrupt the mind, and debauch the imagination. In short, never think it well with your souls, till you can relish, digest and derive nourishment, growth and strength from the food of God's Word; and till you can habitually delight in those green pastures of gospel ordinances, into which the divine shepherd leads his flock, and in which he preserves them, until he brings them to eternal life.

THE END.



